



in the facsimile section or mentioned in the text. Modern placenames are generally spelled as in German albeit with a few inconsistencies, for example, Genova (not Genua) as against Padua (not Padova). Straßburg is German, Strasbourg is French, but Straßbourg is neither one nor the other. Such details do not, however, detract from the value of the fourth edition as a valuable research tool and the natural point of departure for future explorers venturing into the fascinating landscape of the *Tabula Peutingeriana*.

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SQUILLACE (G.) *Gli inganni di Cleopatra. Fonti per lo studio dei profumi antichi*. (Biblioteca dell'Archivum Romanicum. Serie I: Storia, Letteratura, Paleografia 520.) Pp. x + 191, maps, colour pls. Florence: Leo S. Olschki, 2022. Paper, €22. ISBN: 978-88-222-6812-9.
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S. is well known to specialists in ancient perfumes for having, among other works, published in 2010 *Il profumo nel mondo antico con la traduzione italiana del "Sugli odori" di Teofrasto*. This new volume completes the sources related to perfumes in Greek and Roman texts, presenting the original texts and their Italian translations, including some inscriptions. The purpose of this anthology is to function as a didactic tool, to be used for introducing the subject of perfume to students interested in the study of language, literature and other aspects of ancient societies. Its other goal is, in line with the work of Alain Corbin, to create a history of scents as well as to give an odour to history. Archaeological data is deliberately ignored, and a short bibliography provides some references for anyone interested in this specific subject. Most of the texts come from sources belonging to different literary genres (philosophy, botany, medicine, speeches, poetry etc.). The title of the book refers to several episodes of Cleopatra's life where she seems to deploy a real 'olfactory strategy' and which constitute the first series of translated texts. The texts are classified in fifteen thematic parts that concern, in the second part, the mentions of aromatic plants linked to mythological figures such as Daphne. The following sections are devoted to anecdotes such as the weakening of masculine virtues under the influence of perfumes, the geography of odours, the art of perfumery in the Greek and Roman world, the links of perfumes with political power, the main ingredients, medical recipes, inscriptions, perfume as a reason for mockery or contempt, the uses of scented oils by women and men, their uses during the banquet, the culinary use of aromatics, exceptional characters related in one way or another to perfumes and finally the perfume trade. Each part starts with descriptive and explanatory introductions. Various authors such as Theophrastus and Pliny provide information on perfumes and spices as well as the natural environment of the main aromatic plants. Pliny tells us about growing, harvesting and trading spices. Xenophon and Theophrastus mention the uses of perfumes, often decried, and considered inappropriate from a moral point of view, by women and men. Theophrastus presents techniques specific to perfumery, while Archestratus and Apicius are interested in the use of aromatics in the kitchen. The epigraphic texts highlight the use of aromatic ingredients in the medical

field, completing information given by Dioscorides, and the social role of the perfumer in Rome. There are other texts mentioning perfumes and their uses as well as inscriptions relating in particular to the price of perfumes (for example *IG XI/2*, 287 A, line 54 and 203, line 39), but this useful book conveniently offers students and researchers an important series of sources on the subject.

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BULLARD (P.) (ed.) *A History of English Georgic Writing*. Pp. xiv + 387. Cambridge: Cambridge University Press, 2023. Cased, £90, US\$120. ISBN: 978-1-316-51987-5.

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It is a truth universally acknowledged that a culture in possession of agricultural change must be in want of discussions about the legacy of Virgil's *Georgics*. This seems to be our current situation in Britain. Following B. Xinyue and N. Freer (2019) and S. Edney and T. Somervell (2023), together with journal special issues (*Green Letters* 24.4 and *Ecozon@* 12.2), comes this historical survey consisting of sixteen chapters, summarised usefully in a lively introduction in the course of which Bullard claims to have solved the mystery of 'the sudden eclipse of patriot-spirited georgic poetry after 1767' by simply noting the death of its publisher, Robert Dodsley (p. 15).

In the opening chapter, 'Hesiod, Virgil and the Ambitions of Georgic', P. Thibodeau argues that 'Virgil's job – suggested to him by Maecenas, Octavian's cultured advisor – [was] to present farming as such an honourable profession that it could adequately make up for the lost pride and success that the once-free Republic used to provide' (p. 49). Subsequent chapters explore 'honourable' in a diversity of dimensions: rural calendars in various forms, 'Farm Diaries 1770–1990' and 'Twentieth Century Georgic and Technology'. There follows a series of eight chapters on time periods, some of which break new ground in georgic studies. A. McRae's ecocritical chapter on Jacobean georgics links the writers' references to enclosure, deforestation and fen drainage back to Virgil's environmental concerns. Astute essays, by J. Grande and A. Radford respectively, cast newly nuanced light on the work of William Cobbett and Thomas Hardy. Throughout the book there is renewed interest in Vita Sackville-West's *The Land* (1926), which has previously been dismissed as a pastoral in the light of her denial of having read the *Georgics*. J.C. Pellicer has a well-researched chapter establishing that Virgil is present everywhere in the final published version. T. Somervell explores a strand of georgic complaint during the Romantic period, and J. Thacker considers the georgic poetry of Ted Hughes and Alice Oswald.

The book's final four case studies of place include the editor on Fenland georgics and S. Joinson on W.H. Hudson in 'Between the Georgic and the Pastoral: the British Weald'. The brilliant penultimate chapter on 'American Georgic' by S. Wagner-McCoy illustrates the contradictory uses to which Virgil's model can be put in texts which might be pro- or anti-slavery in the American South, for example. Indeed, such is the eagerness of chapter writers in this book to associate with Virgil's *Georgics* that its final contributor,